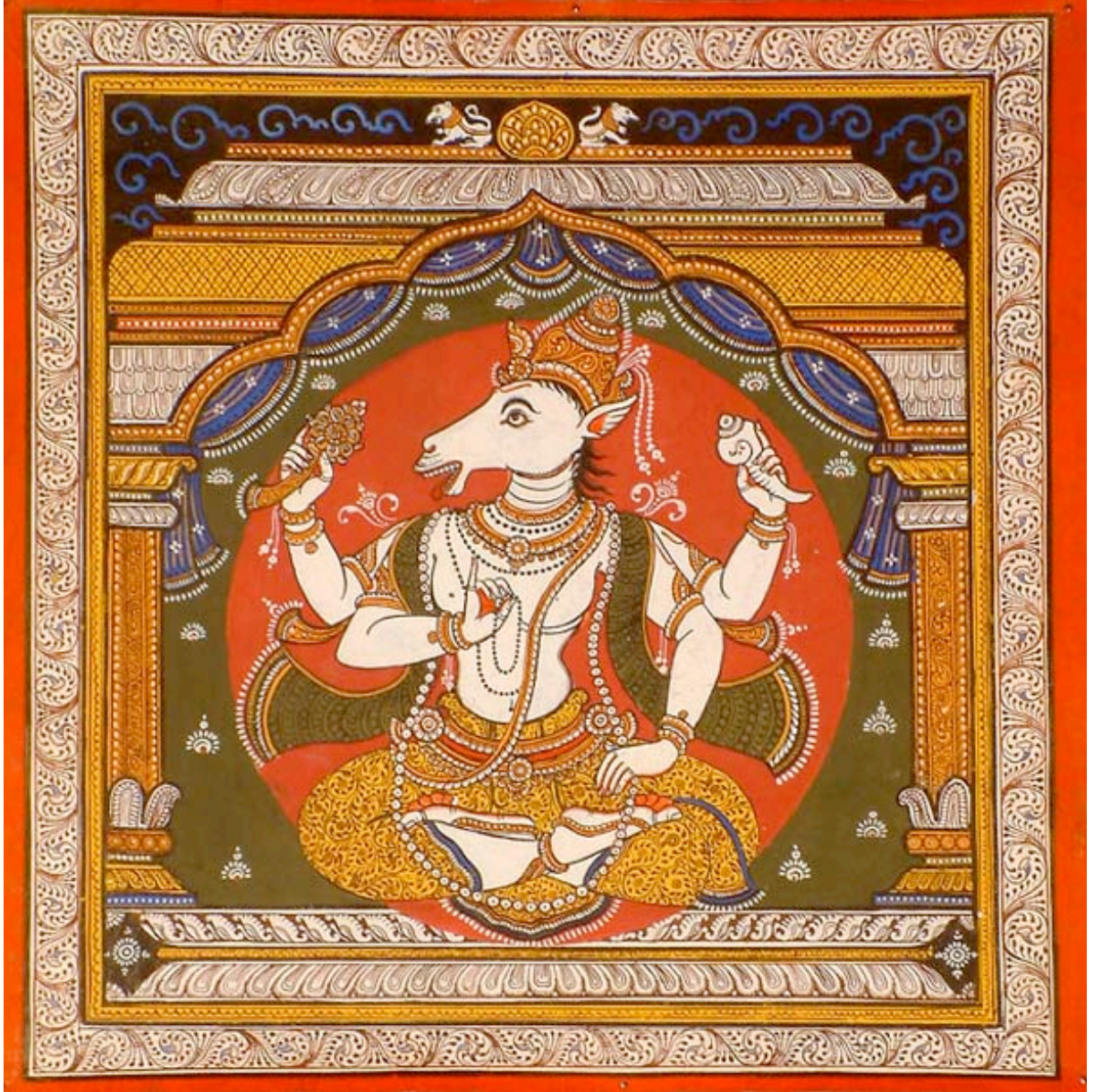


ŚRĪ VAIṢṆAVA
YAJUR VEDA UPAKARMA
Prayogaḥ



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2014



śrīmate rāmānujāya namaḥ

ŚRĪ VAIṢṆAVA YAJUR VEDA UPAKARMA

Upakarma is usually held on the full moon day of the month of Shravana. The significance of this day is that Lord Vishnu took the form of a horse and restored the Veda that was stolen from Lord Brahma by the demons. As lord Vishnu took the form of a horse, this incarnation is called Hayagriva or “horse-head”. So the day of upakarma is also celebrated as Hayagriva's appearance day. Upakarma is performed on this day to mark beginning of the Vedic study year.

For Rig Vedins, it is performed on Shravana nakshatra day of Shravana month. For Yajur Vedins it is performed on Purnami of Shravana month¹.

The purport of this ceremony is for the absolution of all sins committed during the year and the for reaffirmation of our commitment to leading a Dharmic life as dvijas and to seek the blessings of our ‘mula gurus’ and ‘rishis’.

Shastras say that it is not only for personal welfare but it also uplifts the society.

❖ In the morning rise and perform nitya kṛiya [snāna, sandhya vandana etc.]

Guru parampara Dhyānam

1.a. periya jīyar taniyan (Teṅgalai)

śrī śailesa dayā-pātram dhī-bhaktyādi guṇārnavam |
yatindra-pravaṇam vande ramya-jāmātaram munim ||

I pay my obeisance to the sage Manavallamamuni who is an ocean of virtues such as intelligence and devotion and who received the mercy of his guru Sri Sailesa and is so attached to Ramanuja.

1.b. vedānta deśikan taniyan (Vaḍagalai)

rāmānuja dayā-pātram jñāna-vairāgya bhūṣaṇam |
śrīmat veṅkaṭa-nāthāryam vande vedānta deśikan ||

I salute the lineage of preceptors and Vedanta Desikan who was the recipient of the mercy of Ramanuja and is the ornament of knowledge and dispassion.

2. guru parampara taniyan

lakṣmī-nātha samārambhām nātha yāmuna madhyamām |
asmat ācārya paryantām vande guru paramparām ||

Beginning from the Supreme Lord, through Nathamuni and Yamunacharya, down to our own acarya I salute the entire lineage of spiritual masters.

¹ Yajur upakarma falls on full moon of Sravana month. If it not possible to perform it in that month due to unfavorable circumstances, then the same can be performed on the purnami of Bhadrapada month (i.e., the following month).

3. Rāmānuja taniyan

yo nitya-acyuta padāmbuja yugma rukma
 vyāmohas tad itarāni tṛṇāya mene |
 asmat guror bhagavato'sya dayaika sindhoḥ
 rāmānujasya caraṇau śaraṇaṃ prapadye ||

I seek refuge in the feet of Bhagavad Ramanuja, our teacher who is an ocean of compassion, who considered everything apart from the precious lotus feet of Krishna to be worthless.

Kāmokarsīt manyur-akārsīt japam

- ❖ After morning bath and sandhyāvandanam perform two ācamanam and sit down on a slightly raised platform facing east.
- ❖ Place two darbhās on your seat.
- ❖ Wear a pavitram prepared out of two darbhās on your right hand ring finger and fold two darbhās around your ring finger.
- ❖ Perform three prānāyāmas

Saṅkalpah

hariḥ om tat sat | śrī govinda 3 | śubhe śobhane muhūrte adye śrī bhagavato mahā-
 puruṣasya śrī viṣṇoḥ ājñaya pravartamānasya ādya brahmaṇaḥ dvitīya parārdhe śrī
 śveta varāha kalpe vaivasvata manvantare aṣṭāviṃśatīttame kali yuge prathama pāde
 jāmbu-dvīpe meroḥ dakṣiṇa dig-bhāge hiraṇmaya varṣe hiraṇmaya deśe
 _____ deśe _____ mahā nagari antargate vyavahārikānām prabhavādi
 ṣaṣṭhi saṁvatsarānām madhye _____ nāma saṁvatsare dakṣiṇa ayane
 hemanta ṛtau simha māse śukla pakṣe paurṇamāsyām śubha tithau _____
 vāsara yuktāyām _____ nakṣatra yuktāyām śrī viṣṇu yoge śrī viṣṇu karaṇe
 śubha yoga śubha karaṇe sakala graha guṇa viśeṣaṇa viśiṣṭhāyām

Harih om tatsat. Govinda, Govinda, Govinda, with the sanction of the Supreme Being Lord Vishnu, in this period during the second half of the life-span of the demiurge Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land south of mount Meru, in the Golden Land, in the country of _____, in the city of _____, in the year _____, of the 60 year Jovian cycle, in the Southern solstice, during the winter season, in the month of Sravana in the bright fortnight, on the _____, lunar day, on a _____, day under the constellation of _____, with auspicious conjunctions, and all the planets being benevolently disposed;

taiṣyām paurṇamāsyām adhyāyotsarjanā karaṇa prāyaścittārtham aṣṭhottara śata
 saṅkhyayā - 'kāmo 'karṣiṇ manyur akarṣīt' - iti mahā-mantra japā kariṣye.

In order to atone for all the offences that I have committed I now recite 108 times the mantra — 'desire is the cause, anger is the cause'.

Sāttvika tyāgam

Bhagavān eva sva-niyāmya sva-rūpa sthiti pravṛtti sva-śeṣataika rasena, anena ātmanā kartrā svakiyaś-copakaraṇaiḥ svārādhanaika prayojanāya, parama-puruṣaḥ sarva śeṣī śrīyaḥ patiḥ svaśeṣa-bhūtam, idaṃ 'kāmo 'karṣīn manyur akarṣīt' mahā-mantra japa karma svasmai, svaprītaye svayam-eva kārayati ||

- ❖ Ācamanam x 2.
- ❖ Repeat the mantra at least 108 times.

kāmo 'karṣīn manyur akarṣīn namo namaḥ

- ❖ having done ācamanam, wear a pavitri on the right ring-finger, facing the east

Saṅkalpaḥ

om pūrvokta guṇa viśeṣaṇa viśiṣṭhāyām etc.

bhagavad ājñayā bhagavat kainkarya rupam — [anādi-avidyā-vāsanayā, pravartamāne, asmin mahati saṁsāra cakre, vicitrābhiḥ, karma gatibhiḥ, vicitrāsu yoniṣu, punaḥ punaḥ, anekadhā janitvā, kenāpi puṇya karma viśeṣeṇa, idānīntana mānuṣye dvija janma viśeṣaṁ prāptavato, mama [asmākam], iha janmani, pūrva janmasu, mayā [asmābhiḥ] kṛtānām, mahā pātakānām, niṣiddha śāstra-abhigamana-ādīnām, veśyādi saṁsarga nimittānām, bālye, vayasi, kaumāre, yauvane, vārdhake, jāgrat, svapna, suṣupti avasthāsu, mano, vāk, kāya, sarvendriya, vyāpāraiśca, saṁsarga nimittānām, bhūyo bhūyaḥ, abhyasthānām, tatra tatra, garbhotpati, nimittānām, tat saha-bhojana, tad ucchiṣṭha bhakṣaṇa nimittānām, vṛkṣa-cchedana, dhānya-raupaya, asat-chāstra-alāpa, grāmādhikāra, mathādhikāra, paurohitya, parīkṣā pakṣa-pātaḥ, sama-pātakānām, jñānataḥ, sakṛt-kṛtānām, ajñānataḥ asakṛt-kṛtānām, jñānata-ajñānataśca, abhyasthānām, atyanta-abhyasthānām nirantara-abhyasthānām, saṅkarī karaṇānām, malinī karaṇānām, apātrī karaṇānām, avihita karmācaraṇa, vihita karma tyāgādīnām, prakīrṇakānām, mahā-pātakānām, ati-pātakānām, evā navānām nava vidhānām, bahūnām bahu vidhānām, sarveṣāṁ, pāpānām, apanodana dvārā, ayājya yājana, asat-pratigrahā, abhakṣya bhakṣaṇa, abhojya bhojana, apeya pānādi, samasta pāpa-kṣayārthaṁ, śrī-bhū nīlā sameta śrīman nārāyaṇa svāmi sannidau, trayas-trimśat koṭi devatā sannidhau, brāhmaṇāḥ śrī-vaiṣṇavāḥ sannidhau, mama [asmākam] samasta pāpa kṣayārthaṁ² — śrāvaṇyām paurṇamāsyām, adhyāyana upakarma kariṣye, [kariṣyāmaḥ] [tad aṅgaṁ snānaṁ kariṣye.] tad aṅgaṁ kāṇḍa ṛṣi tarpaṇaṁ kariṣye [kariṣyāmaḥ] - tad aṅgaṁ yajñopavīta dhāraṇaṁ kariṣye [kariṣyāmaḥ]

With the sanction of the Supreme Being, and as service alone, due to ignorance from time immemorial, we are wandering about in this great ocean of Samsara, impelled by our diverse karmas; becoming involved

² The section in brackets is not usually recited by orthodox Teṅgalai Srivaishnavas since the act of prapatti resolves all sinful acts, the only act of prāyaścitta is to reflect upon the grace and compassion of Lord Nārāyaṇa. Still for the sake of the youth and to help them to understand the solemn nature of undergoing *upanayana* with all its responsibilities, I have retained the text here so that those who wish to do so can recite it to remind themselves of their obligations.

in diverse circumstances, and being born again and again in various species. At last, due to some specific act of great merit, we have been born as human beings, and moreover we have been granted the great privilege of becoming dvijas. In this birth and in our previous births, we have committed a great number of offences, which have caused us to become degraded; major offences, acts that have been forbidden by Shastra; during childhood, youth and adulthood; in the various levels of consciousness, while awake and while dreaming; wittingly and unwittingly, and in delusion; by our actions, speech and mind; through all our senses and through our acts of daily living; an enormous number of sins have been committed such as eating with the unsuitable people, eating contaminated food, destruction of trees and plants, discussion of unbeneficial literature, disrespecting elders, community leaders and priests, and failing to remain neutral and balanced, committing transgressions knowingly once and unknowingly many times, offences done repeatedly, deeds that have spiritually contaminated us, and made us unworthy of our status as dvijas. We have done those deeds which we should not have, and refrained from doing what we should have; miscellaneous sins, major sins and even mortal sins. For the absolution of all the nine types of sins; two of the mind — believing in false doctrines, thinking badly of others, three of speech: lying, slander and gossip and four of body: taking that which was not given, causing injury to other living beings, not rendering assistance to others in time of need and sexual misconduct. And for the additional offences of sacrificing for those who were unworthy of participating, for accepting gifts from unworthy donors, eating forbidden items, for enjoying forbidden pleasures, drinking forbidden drinks, for the absolution of all these sins, in the presence of all the 33 devas, in the company of Brahmins and Srivaishnavas we shall now perform this Upakarma rite consisting of sanctification, and offering of libations to the Rishis and the changing of the sacred thread.

Yajñopavīta Dhāraṇa Krama

Changing of the Sacred Thread

bhagavad ājñayā bhagavad kainkarya rūpam śrauta smārta vihita sadācāra nitya karma anuṣṭhāna योग्यता सिद्ध्यर्थम् ब्रह्मा-तेजो'भिवर्द्धयर्थम् यज्जोपवीता धारणम् करिष्ये.

In order to invoke the grace of the Supreme Lord, as service to Him, in order to observe the injunctions of the sacred law and to obtain the right to perform my daily obligatory duties, in order to increase my spiritual learning I shall now don the sacred thread.

1. Repeat the following and do the indicated nyāsas

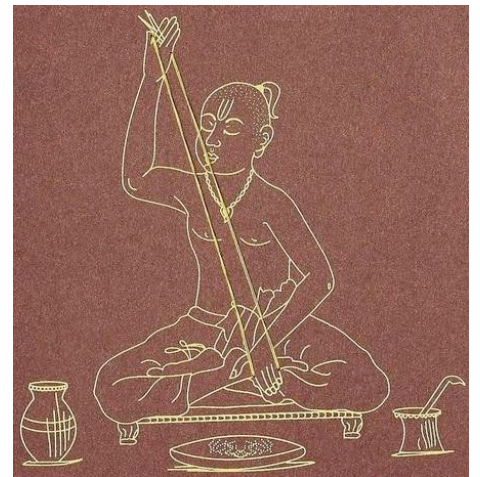
yajñopavīta dhāraṇa mahā-mantrasya;

brahmā ṛṣiḥ | [touch the forehead]

triṣṭup chandaḥ [touch the mouth]

trayī vidyā devatāḥ [touch the heart]

yajñopavīta dhāraṇe viniyogaḥ |



- ❖ Hold the sacred thread with the left hand over the pañcapātra and the right hand palm upwards towards the ceiling and recite the mantra;

yajñopavītaṁ paramam pavitraṁ, prajāpateḥ yat sahaṁ purastāt |
āyusyaṁ agriyaṁ pratimuñca śubhraṁ, yajñopavītaṁ balaṁ astu tejaḥ ||

This sacred thread, supremely holy, born with Prajapati of yore, conducive to long life, and excellent, wear this pure sacred thread; may it conduce to strength and vigour.

- ❖ wear the new thread.
- ❖ gr̥hashta should repeat the following saṅkalpa and repeat the performance with a second thread.

Grihastha Saṅkalpaḥ

asyām subha tithau, bhagavat ājñayā, bhagavat kainkarya rūpaṁ, gārhashtya arthaṁ dvitīya yajñopavīta dhāraṇaṁ kariṣye;

On this auspicious day with the sanction of the Supreme Person and as service to Him alone, and to be established in the state of a householder I now don the second sacrificial thread.

- ❖ don the second thread.
- ❖ repeat the following śloka and then remove the old thread

upavītaṁ bhinna tantum jīrnaṁ kaśmala dūṣitaṁ |
visrajāmi hare brahman varco dīrghāyur astu me ||

I now again discard this old sacrificial thread, thread-bare, worn, and stained, may I attain brahmic radiance and longevity O Brahma.

- repeat acamanam twice.

Tarpanam

- ❖ Perform tarpanam with water containing sesame & akṣata. If possible it should be done while standing in a river or in the sea, but if not it can be done pouring the water into trays.
- ❖ Wear the yajñopavītaṁ around the neck like a garland [nivītaṁ] - grasp it with the thumbs and offer the water with the palms cupped and dropping the water from between the palms.
- ❖ [if using a panchapatra hold the yajñopavītaṁ with the thumb of the right hand and pour the water into the right hand with the left.]
- ❖ Offer from the ṛṣi tirtha;

1. oṃ prajāpatiṁ kāṇḍa ṛṣiṁ tarpayāmi
2. oṃ somaṁ kāṇḍa ṛṣiṁ tarpayāmi
3. oṃ agniṁ kāṇḍa ṛṣiṁ tarpayāmi
4. oṃ viśvān devān kāṇḍa ṛṣiṁ tarpayāmi
5. oṃ sāgūṁhitīr devatā upaniṣadas tarpayāmi
6. oṃ yājñikīr devatā upaniṣadas tarpayāmi
7. oṃ vāruṇīr devatā upaniṣadas tarpayāmi

- ❖ offer from the brahma tirtha;

8. oṃ brahmānaṁ svayambhuvaṁ tarpayāmi

- ❖ offer from the devata tirtha;

9. oṃ sadasaspatiṁ tarpayāmi

Vedārambha

Saṅkalpam — śrī bhagavad ājñayā bhagavad kainkarya rupeṇa śrāvaṇyām paurṇamāsyām svādhyāya upakarma antargate brahma yajñena yakṣye ||

ārambha mantra — kṛtaṇca kariṣyāmi, bhagavan nityena, bhagavat kainkarya rūpeṇa, mahā vibhūti cāturātmyā, brahma-yajñena bhagavantam vāsudevam arcayiṣyāmi ||

I am engaged in doing that which has already been done; it is the daily rite; the service of the Supreme Being Sri Krishna; I shall now adore the Divine Vasudeva through this rite of Brahma-yajna.

❖ Wash the hands while reciting;

vidyudasi vidya me pāpmān anṛtāt satyam upaimi ||

O Lord you are the Supreme Light; make me mindful of my transgressions, by this may I reach the Truth.

❖ Repeat ācamanam silently, wipe mouth and then wash hands.

❖ Touch water and then touch each of the following parts of the body.

Head	- all fingers.
Eyes	- ring finger.
Nose	- index finger.
Ears	- little finger.
Chest	- palm of the hand.

❖ Wash hands again, spread darbha and be seated thereupon.

❖ Place pavitris on both hands and then do three prāṇāyāmas.

❖ Sit with the right leg above the left one and clasp the brahmānjali then recite;

om bhūḥ | tat savituḥ vareṇyam |

om bhuvaḥ | bhargō devasya dhīmahi |

om suvaḥ | dhiyo yo naḥ pracodayāt |

om bhūḥ | tat savituḥ vareṇyam | bhargō devasya dhīmahi |

om suvaḥ | dhiyo yo naḥ pracodayāt |

om bhūḥ bhuvaḥ suvaḥ | tat savituḥ vareṇyam bhargō devasya dhīmahi |
dhiyo yo naḥ pracodayāt |

om bhūḥ bhuvaḥ suvaḥ | tat savituḥ vareṇyam bhargō devasya dhīmahi |
dhiyo yo naḥ pracodayāt |

❖ Recite the first verse of each of the Vedas;

Rig Veda

agnim̐ īle purohitaṁ yajñasya' devaṁ ṛtvijaṁ̐ | hotāraṁ ratna dhātāmaṁ || 1 ||

I Praise Agni, the Chosen Mediator, the Shining One, the Minister, the summoner, who most grants ecstasy.

Yajur Veda

iṣe tvorje tvā vāyavaṁ sthopāyavaṁ stha devo vā savitā prārpayatu
śreṣṭhātāmāya karmaṇa | ā pyāyadhvamaghniyā deva-bhāgam ūrjasvatīḥ
payāsvatīḥ prajāvatīr-anamīvā āyākṣmā mā vā stena īśata māghaśaguṁ so
rudrasya hetīḥ pari vo vṛṇaktu dhruvā asmin gopatau syāta bahvir-
yajamānasya paśūn pāhi || 1 ||

O Palasha branch I am cutting you in order to use you as an offering to the gods. O Calves! Depart from your mothers to the forest to eat grass and again return to your master's house in the evening. O Cows the Supreme Lord that is within you impels you so that your milk may be used in the sacrifice.

Sāma Veda

agna āyāhi vītaye grṇāno havya dātaye | nihotā satsi barhiṣi || 3 ||

Agni moves and arouses the desires of the devotee to bestow oblations. He presides below in existence and binds us with desires to the variegated sense activities.

Atharvana Veda

śan-no devīr-abhiṣṭaya āpo bhavantu pītaye | śaṁ yor-abhisravantu naḥ || 4 ||

May the excellent waters be helpful to us for our bliss and our drink. May they flow all around, for curing our ailments, and preventing us from falling prey to them.

Puruṣa Sūkta Parāyaṇam

om tacchaṁ yorāvṛṇīmahe | gātum yajñāya | gātum yajñapātaye | daivī
svastirastu naḥ | svastirmānusebhyah | ūrdhvaṁ jigātu bheṣajam | śanno
astu dvīpade | śaṁ catuṣpade | om śāntiḥ śāntiḥ śāntiḥ ||

hariḥ om ||

om sahasraśīrṣā puruṣaḥ | sahasrākṣaḥ sahasrapāt | sa bhūmim viśvato vṛtvā
| atyatiṣṭhaddaśāṅgulam || 1 || puruṣa evedaṁ sarvaṁ | yadbhūtaṁ yacca
bhavyam | utāmṛtatvasyeśānaḥ | yadannenātirohati || 2 || etāvānasya mahimā
| ato jyāyāṁśca pūruṣaḥ | pādo'sya viśvā bhūtāni | tripādasyāmṛtaṁ divi || 3
|| tripādūrdhva udaitpuruṣaḥ | pādo'syehā bhavātpunaḥ | tato
viśvaṁvyākramat | sāśanānaśane abhi || 4 || tasmād virāḍajāyata | virājo adhi
pūruṣaḥ | sa jāto atyaricyata | paścādbhūmimatho puraḥ || 5 ||

yatpuruṣeṇa haviṣā | devā yajñamātānvata | vaśanto asyāsīdājyam | ghrīṣma
 idhmaḥ śaradd-haviḥ || 6 || saptāsyāsanparidhayaḥ | triḥ sapta samidhaḥ
 kṛtāḥ | devā yad yajñam tanvānāḥ | abadhnaṇ puruṣam paśum || 7 ||
 tam yajñam barhiṣi praukṣaṇ puruṣam jātamaḡṛataḥ | tena devā ayajanta |
 sādhyā r̥ṣayaśca ye || 8 || tasmād yajñāt sarva hutāḥ | sambhṛtaṁ pṛṣadājyam
 | paśūmstāmścakre vāyavyān | āraṇyān grāmyāśca ye || 9 || tasmād yajñāt
 sarva hutāḥ | ṛcaḥ sāmāni jajñire | chandām̐si jajñire tasmāt | yajus tasmād
 ajāyata || 10 || tasmād asvā ajāyanta | ye ke cobhayādataḥ | gāvō ha jajñire
 tasmāt | tasmājjātā ajāvayaḥ || 11 || yat puruṣam vyadadhuh | katidhā
 vyakalpayan | mukham kimasya kau bāhū | kāvūrū pādāvucyete || 12 ||
 brāhmaṇo'sya mukhamāsīt | bāhū rājanyaḥ kṛtāḥ | ūrū tadasya yadvaiśyaḥ |
 padbhyām̐ śūdro ajāyata || 13 || cāndramā manaso jātaḥ | cakṣoḥ sūryo ajāyata
 | mukhād indraścāgniśca | prāṇād vāyur ajāyata || 14 || nābhya āsīd
 antarīkṣam | śīrṣṇo dyauh samavartata | padbhyām̐ bhūmir diśaḥ śrotrāt |
 tathā lokām̐ akalpayan || 15 || vedāham etaṁ puruṣam mahāntam | āditya
 varṇam̐ tamasastu pāre | sarvāni rūpāni vicitya dhīraḥ | nāmāni
 kṛtvā bhivadan yadāste || 16 || dhātā purastādyamudājahārā | śakraḥ
 pravīdvān pradiśaś catasraḥ | tam evaṁ vidvān amṛta iha bhavati | nānyaḥ
 panthā ayanāya vidyate || 17 || yajñena yajñamayajanta devāḥ | tāni dharmāni
 prathamānyāsan | te ha nākam mahimānaḥ sacante | yatra pūrve sādhyāḥ
 santi devāḥ || 18 ||

adbhyaḥ sambhūtaḥ pṛthivyai rasācca | viśvakārmaṇaḥ samavartatādhi |
 tasya tvaṣṭā vidadhadrūpameti | tatpuruṣasya viśvamājānamagre || 19 ||
 vedāhametaṁ puruṣam mahāntam | ādityavarṇam̐ tamasaḥ parastāt |
 tamevaṁ vidvānamṛta iha bhavati | nānyaḥ panthā vidyateya'nāya || 20 ||
 prajāpatiścarati garbhe antaḥ | ajāyamaṇo bahudhā vijāyate | tasya dhīraḥ
 pariḡjānanti yonim | marīcīnām̐ padam icchanti vedasaḥ || 21 || yo devebhya
 ātapati | yo devānām̐ purohitaḥ | pūrvo yo devebhyo jātaḥ | namō rucāya
 brāhmaye || 22 || rucam̐ brāhmam̐ janayantaḥ | devā agre tadabruvan |
 yastvaivam̐ brāhmaṇo vidyāt | tasya devā asan vaśe || 23 ||
 hrīśca te lakṣmīśca patnyau | ahorātre pārśve | nakṣatrāni rūpam | asvinau
 vyāttam̐ | iṣṭam̐ maniṣāṇa | amum̐ maniṣāṇa | sarvam̐ maniṣāṇa || 24 ||
 hariḥ om ||

om tacchaṁ yorāvṛṇīmahe | gātum̐ yajñāya | gātum̐ yajñapataye | daivīs
 svastirastu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṁ jigātu bheṣajam | śanno
 astu dvīpade | śam̐ catuṣpade ||

om śāntiḥ śāntiḥ śāntiḥ ||

- ❖ Taking water in the right hand sprinkle it around the head with;

om satyaṁ tapaḥ śraddhāyāṁ juhomi ।

- ❖ Repeat three times;

namo brahmaṇe namo 'stvagnaye namaḥ pṛthivyai nama auṣadhībhyah ।
namo vāce namo vācas-pātaye namo viṣṇave bṛhate karomi ॥ om śāntiḥ x 3 ॥

I pay my obeisance to Brahma (The Vedas) and to you O Agni (Fire of Wisdom), to the Earth (my Support) and to the Herbs (that nourish me). Salutations to Speech and the Lord of Speech, salutations to Vishnu (the omnipresent Truth), this I do for the Sacred Vedas. Om Peace Peace Peace.

- ❖ Wash the hands;

vṛṣṭir asi vṛśca me pāpmān-anṛtāt satyam upāgām ॥

O Lord Thou art the cause of separation; separate me from sin. From untruth I have reached the Truth.

- ❖ ācamanam.

Dedication of Action

kāyeṇa vācā manasendriyair vā buddhyātmanā va prakṛtair svabhāvāt ।
karomi yadyat sakalam parasmai nārāyaṇāyeti samarpayāmi ॥

Whatever I achieve through action or speech, by thought or sense organ, by intellect or Self or through my natural disposition, all that I dedicate to the Supreme Lord Srīman Narayana.

